1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

292 301 On festive days, or when going into town in the summer months, women of all ages like to wear old-fashioned dress and ornaments. In addition to the blouse, *chamal*, belt, apron, and shawl, they put narrow bands of colored silk ribbon across the head from front to back. These strips of ribbon take the place of a kerchief and are held in position by a band of metal disks, known as a *trarüloñko*, that encircles the head above the ears (Pl. IV, Fig. 2). The hair is worn at the back in two long braids, between which a single bright ribbon may be tied to form a sort of *H*. Earrings are much in favor, and against the breast is worn a large pendant called a *trapelakucha*. Both the *trarüloñko* and the *trapelakucha* used to be fashioned of silver, and women who own such heirlooms wear them proudly. Recently, however, these ornaments have been made of baser metals such as nickel.

ARTS AND CRAFTS

[177] 283 286 In no regard is the transitional character of Araucanian culture more notable than in the field of native technology. Until recent times the Mapuche practiced a wide range of arts and crafts, but today the only activity of the sort that survives everywhere is the spinning of wool and weaving on hand looms. [462] Nearly all women learn to spin and weave. In their spare time they make many things for home use and can always find a market in town for the surplus. From numerous references in the literature one gathers that Araucanian craftsmen formerly manufactured many objects of stone and wood, and that many of them were fine basketmakers, potters, and silversmiths.[33] At present, a specialist here and there continues one or another of the traditional crafts,[34] and the others purchase what they want

28 32 463

[33] A large body of literature is devoted to Araucanian arts and crafts. Many references may be found in Cooper, 1946, pp. 713–19; and in Brand, 1941*a*, pp. 29–33. Good studies of stone and wood work, basketry, and pottery are available in Joseph, 1931*a*. For weaving, see Lothrop, 1930; Joseph, 1931*b*; and Oyarzún and Latcham, 1928. Silver work is described in Fontecilla, 1946. Guevara (1929, II: 247–85) provided a general treatment of native industries.

[34] At Cautinche, for example, even the custom of weaving has almost gone out of existence. A number of women still weave at Carrarrille and

4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

There is reason to believe that they had learned the rudiments of spinning and weaving, probably from the same source, before the arrival of the Incas (*circa* A.D. 1450), and that they utilised the wool of the guanacos slain by their hunters in the confection of articles of dress.

The Incas introduced the llama and vicuña into the country, and from that time weaving became a recognised art among the northern tribes, although farther south the possession of a few of these animals was considered as a sign of considerable wealth. But the wearing of woollen clothing did not become generalised till the introduction of sheep during the Spanish occupation. This animal increased rapidly in the fertile plains of Southern Chile, and shortly formed one of the principal sources of riches among the Indians. To-day, cotton cloth is also extensively used.

The dress of the Araucanos, both men and women, consists of two principal garments, the *chamal* and the *iculla* or *macuayi*, both made of coarse native cloth, generally of a dark blue colour. The former is worn by the men in guise of breeches, and consists of a square of cloth passed between the legs with the four corners drawn up under a waistbelt. By the women it is worn draped over the left shoulder, where it is fastened with a thorn, pointed bone, or a silver pin. Passing under the right armpit, it envelops the body and hangs to the knee, kept in place by a woollen cord or waist band.

The *iculla* of the women is a smaller square, and hangs from the neck, mantle fashion; it is generally discarded indoors. Since the introduction of cotton goods the men usually wear coarse shirts of this material; formerly this garment was made of soft skins. Over all they wear the *macuayi* or poncho. A handkerchief or strip of coloured wool (*trarilonco*) is bound round the forehead, and completes the ordinary dress.

These Indians go barefoot, and seldom wear the raw hide sandals of the Chilian peasant, although some of those who live in the neighbourhood of the towns, and are brought more into contact with civilisation, occasionally wear boots and hats. The children generally run about quite nude, or at most with a small skin apron, which, however, they discard in their games.

Ornaments.—The Araucanos are not so much given to personal adornment as most savage or barbarian races, although the women show a certain love of display. The most ancient and the most universal of their trinkets are undoubtedly the collars and necklets of bright-coloured stones. They usually employ green or bluish green stones (silicate of copper oxide), such as malachite or azurite, which abound all through the country, calling them *lieuco*, a name commonly adopted in Chile to express these ores. Small pieces of these stones polished and perforated were strung on cords of twisted fibres. Those tribes who dwelt near the coast used small shells and coloured pebbles for the same purpose.

The coming of the Incas gave them a knowledge of the use of metal; and both gold and silver were extensively worked for ornamental purposes. These ornaments were mostly simple in form and of rude workmanship, although some

[i.e., the Calchaqui.—Analyst]

4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

The huts of the chiefs and principal men are divided by bamboo screens, each wife having her separate sleeping and cooking place; but among the unmarried the same confusion prevails.

The Indian villages are never large, seldom containing more than a dozen huts, generally fewer. This dislike to congregating in numbers is probably a relic of their old hunting instinct, and dates from the time when their mode of life necessitated an extensive tract of country for the requirements of each family or clan.

The household effects are of the scantiest and rudest description. They use no tables, and their seats are either rough benches or blocks of wood; although the Indian for the most part squats cross-legged on the ground. They make a rude kind of bedstead of four forked sticks, planted in the ground. Two parallel bars are placed in the forks, and a horse or bullock hide is stretched tightly across them and fastened by strips of hide. Their beds consist of piles of sheep skins with the wool still on, or bundles of rushes covered with coarse native-made blankets. Another bundle of rushes or roll of skins forms a pillow, although this latter is frequently wanting.

The native cradle is rather ingenious. It is a kind of basket hung from the roof by cords, generally over the bed of the mother, who can thus swing it without rising.

The cooking utensils consist of coarse earthenware pots of different sizes; and the meals are eaten from roughly hollowed wooden platters with rude spoons of the same material. Their clothes, when not in use, are kept in large hide sacks, suspended from wooden hooks fastened in the uprights of the house. Each wife has her separate fire, cooks the food and attends to the wants of her own progeny.

Although the Araucanos are cleanly in their persons they are not so in their households; and, as in most inferior communities, they form a happy family, the pigs, poultry, dogs, cats, etc., all sleeping under the same roof.

Weaving.—The first material used by the Araucanos in their weaving was the fibre of certain plants and the inner bark of determined trees, especially the quarka (*Bromelia lindleyana*), which to-day are only utilised for making ropes, baskets, cords, and fishing lines. Now they use the wool obtained from their numerous flocks.

To twist the wool they use a very simple spindle, shaped like a shuttle and about 10 inches long. At the lower end is fixed a perforated stone disc. The wool is taken in the left hand and wound around the left arm, the right hand being used to twirl the spindle and draw out the wool. Their looms are also very primitive and easily constructed, and being adjustable can be used for any sized cloth required. The vertical frame is about 5 feet high, with a series of holes ½ inch in diameter and about 6 inches apart, to allow the regulation of the crossbar which indicates the width of the piece to be woven. The cross-beams top and bottom are fixed to the uprights by wooden pegs, and the top one can be

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

p. 66; Cooper, 1917, pp. 198–99; cf. Lothrop, 1932, pl. 21, *c–d*, and fig. 8, with details of construction of 7-plank dalca.)

Dugouts (huampo, wampu (L. de Valdivia, 1887, huampu), canoe) were according to Rosales (1877–78, 1:174) usually small, with a crew of three men; the largest he had ever seen was one in Toltén with a carrying capacity of 30 persons. Of a crew of three, one man seated at the stern steered with a paddle, the other two paddled standing. Such dugouts were early reported from the Imperial (Bascuñan, 1863, p. 89) region. (Cf. illustration from Gay, in Lothrop, 1932, pl. 16, *b*.)

Balsas of cigar-shaped bundles of various kinds of reeds, lashed with ropes made of voqui, and of new-moon shape, pointed at both ends, were in use on the mainland around the Imperial River, Toltén River, and elsewhere, and on the islands of Santa María and Mocha.

Other "balsas," apparently rafts proper, made of *Puya* sp. or of "cypress" (*Libocedrus chilensis*) or "laurel" (*Laurelia aromatica*), all very light and buoyant, were also used on the Island of Santa María and on the mainland. The watercraft of inflated sealskins, of the north-central Chilean Coast, has not been reported from the *Mapuche-Huilliche* region.

Sails are reported as early as the middle 17th century, by Rosales (1877–78, 1:175), with the dugout when the wind was favorable, but it is uncertain whether they were used in pre-Spanish days (Friederici, 1907, p. 74). Details on type or types of paddles or oars used with early *Mapuche-Huilliche* watercraft are lacking. Lothrop (1932, p. 245, pl. 21, *b*) describes and figures a [European type?] two-piece oar with crutchless rounded shaft and flat square-ended blade, used with a Chilotan plank boat. Double-bladed paddles have been reported occasionally (Looser, 1934).

MANUFACTURES

Basketry.—Various kinds of basketry containers were woven from plant fibers. Some of those more commonly recorded are: The loyo, made of *Chusquea*, of very fine weave; the chaiwa, made of voqui (*Boquila trifoliata*), small, serving as a filter for chicha or as a sieve or colander; the llepü (fig. 74, *left*), of *Chusquea*, of flat round platter form; the küiko (fig. 74, *right*), of *Lapageria rosea*, a large basket; the yola, of bejucos. (For techniques and types, cf. Claude Joseph, 1931, pp. 241–244.)

Cordage.—Various plant fibers, particularly from flocha (*Greigia landbeckii*) or maikachu (*Cyperus repetus*), were used in the making of rope, cord, fish nets and lines, carrying bags (pilua), and baskets (figs. 75, 76). (For details, cf. Claude Joseph, 1931, pp. 244–246.)

Spinning and weaving.—Weaving with llama wool was well developed at the time of the Contact. Sheep wool was later substi-

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

tuted. Dog-hair weaving was early reported (Goicueta, 1852, p. 96) among the *Chono*, but not among the *Mapuche-Huilliche*. The Chilotans made mantles from the bark of *Aristotelia maqui*, woven in some manner (Rosales, 1877–78, 1: 224). Cotton weaving was absent. Spinning and weaving were women's work.

Wool, after being sheared, washed, dried, and combed, was spun on a wooden spindle, pointed at both ends. The wool was wound

FIGURE 76.—Piles carrying bag. Detail of the side-wall of the bag. (After Claude Joseph, 1931, fig. 45.)

round the left arm, its end twisted with the thumb and index finger of the right hand and fastened to the spindle, and the spindle was also twirled with the thumb and index finger of the right hand.

For weaving (fig. 77; pl. 156, *top, right*) a two-barred loom (witral) was used, usually vertical for larger pieces of cloth, but stretched on the ground horizontally for belts and fillets. Molina (1901, p. 122) mentions a second kind of loom, "not very unlike that used in Europe," but gives no other details.

The woven products were used mainly as clothing and adornment, but also as bedclothes and saddle-blankets. Some of the products

10: Hilger [illegible]-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

493 Oxcarts are of wood, unless a man can afford wagon wheels and they are available. (Pls. 39, 3; 40, 2.) Sometimes a man makes his own oxcart; just as often he has it made by another for "one must have both intelligence and implements with which to make them." In all areas, most oxcart wheels were made of cross sections of tree trunks. A Coñaripe man, who made his own cart used cross sections of laurel común. "The radius of the tree," he noted, "will tell how high the cart will stand above the ground. It is important to note this, for the middle of the cart is balanced on the wheels. One must think of those deep ruts in the trails on rainy days; everything on the cart can get muddy if the wheels are too low; and the haul can spill out if the cart is dragged along on its axle. It took me two days to make the two wheels." Each wheel was 31 inches in diameter and 6 inches wide; the hub was 8 inches in diameter. The length of his entire cart was 16 feet; its greatest width, near the back end, 4 feet. Parts were fastened together with voqui of coihüe (koiwe); no nails were used. Two long pieces of wood, to which boards forming the platform of the cart were fastened, extended forward and formed the shaft. When hitching the oxen to a cart, their horns are fastened to the shaft with leather straps; the yoke is then fastened close to the end of the shaft (pl. 39, 1). Since oxen will follow an oxcart trail, the driver usually 492 sits in the cart urging slow-moving oxen on by poking their sides with a pole. Off the trail, however, the driver leads the oxen by walking in front, holding a pole, one end of which he rests on the yoke. (Pl. 39, 2 and 3.) If he wishes the oxen to turn right, he taps the yoke on the right with the pole; if to the left, on the left of the yoke.

A log is hitched with chains or leather thongs to the yoke of a pair 483 of oxen and thus dragged to its destination between the oxen (pl. 39, 1).

Cooper's sources (1946, pp. 712-713) report three chief types of 501 water craft: the plank boat, the dugout, and the balsa. All were more or less crescent or new-moon shaped, with raised and pointed bow and stern. Plank boats were lashed together with fiber rope (of [283] *Chusquea* sp.) and caulked with leaves of tiúca and the inner bark of maqui. Dugouts were paddled, or driven by sails when the wind was favorable. Balsas were cigar-shaped bundles of various kinds of reeds, lashed with ropes made of voqui. Other balsas, very light and [824] buoyant, apparently rafts proper, were made of *Fuya* sp., *Libocedrus chilensis* (ciprés), or *Lomatia avenatica* (laurel común). All three types of water craft were seen during the present study, but none was crescent shaped. The plank boat with sails, called foiz (probably adapted from the Spanish hoz), was used in Alepún area when fishing

10: Hüger E-5 (1946-1952) 1957
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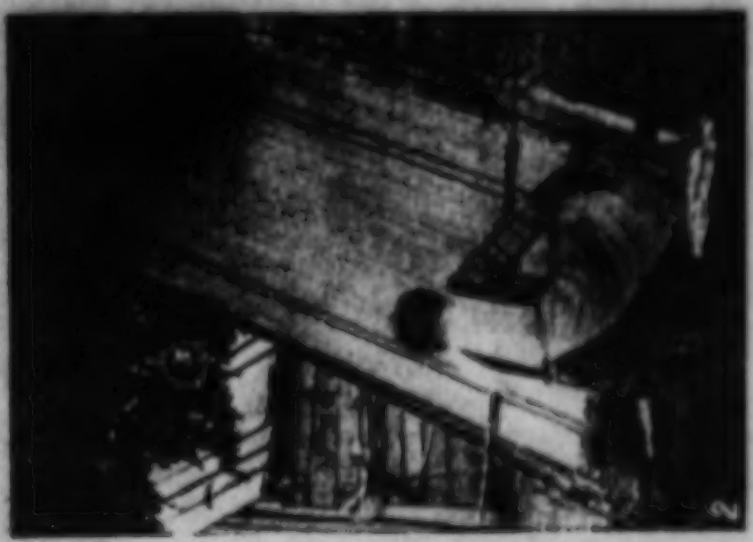

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[p.220(F)]

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

296 soap sparingly, "because none is needed; the water seems to have no hardening minerals in it" (Alepúe area).

The article to be washed is placed on the rock or slat, and is slapped with a flat, long-handled, wooden ladle (pl. 42, *6*), made in one piece to lessen the chance of its being broken. After the article has been well slapped, it is rinsed by being swished back and forth in running water. Slapping and rinsing is repeated until the article is clean. Persons more often kneel than stand while washing. The wash is carried home wet and is hung on bushes and fences to dry. Ironing today is done in the rural Chilean way—either with a flatiron heated directly on glowing coals, or with charcoal irons into which burning coals are placed.

DOMESTIC HANDICRAFTS

SPINNING, DYEING, WEAVING

236 Several days before sheep are sheared they are washed with a decoction of leaves of canelo, which the women pour on while the men work the wool with the hands. "This decoction makes a good foam and certainly washes the sheep clean." Both men and women shear sheep.

The sheared wool is hung on fences where it generally stays until it is needed for weaving some article. The woman then pours boiling water over it and takes it to the brook or river where she works it well with her hands in the swift running water and swishes it vigorously back and forth so that "all dirt and little sticks will get out of it and float away." No soap is needed—"the oil in the wool cleans the wool." The wool is thoroughly dried on fences in the sun.

283 [40] Formerly all women and girls, and many boys 10 years and older, spun wool into yarn; today, boys seldom do. Men rarely did so formerly, and fewer do so today. Wool that is to be spun is disentangled and pulled into long wads by women and children, both boys and girls. The spindle (*llankun*) (pl. 57, *1*) is a single smooth, rounded piece of wood slightly grooved near the upper end and weighted with a whorl (*pishei*) near the lower end. "I made my spindle from a board that was lying around," said an Alepúe woman, "and this whorl I made a year ago. I had some pottery material left after making an olla, and so I made several whorls from it." Her spindle was 17 inches long and 1¼ inches in diameter; the whorl, discoid in shape, 2 inches in diameter and ¾ inch thick. Spindles I saw measured between 16 and 21 inches in length, and ¼ to 1¼ inches in diameter. Whorls were either circular, discoid, or trapezoidal and were 2 inches in diameter and approximately ¾ inch thick.

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

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The spinner is seated on a low bench while spinning. Around her left arm, in loose fashion, she has wound one of the elongated wads. The upper end of the spindle is held casually in her right hand, while the lower end rests on the ground near her side. With her index fingers and thumbs she pulls some of the wad into a strand of workable thickness, and long enough to reach comfortably from the left hand to the spindle. Then, with a twist of the finger tips of the right hand, she sends the spindle rotating (anticlockwise) in midair. The strand of wool now becomes yarn. She undoes the slipknot in the groove of the spindle (which has kept the yarn already on the spindle from unwinding), rotates the spindle again in midair, and thereby winds the newly spun yarn onto the spindle. She again secures the yarn on the spindle with a slipknot in the groove and then repeats the process of spinning.

Spun yarn is twirled as a single strand or two strands together, depending upon the use to be made of it. Yarn intended for clothing must be finer and is therefore more firmly twirled than that intended for household articles, such as blankets, lasos, and champios. "For instance, there is no one weaving a poncho with yarn like this [just spun]; it must be made durable by twirling. It must be tightly twirled or it will not shed rain, or keep out those blasting winds." Men often help to twirl; so do older boys and girls.

An informant demonstrated twirling two strands of yarn that she intended to weave into a poncho. She unrolled several feet of yarn from each of two spindles, and prevented more from unrolling by means of a slipknot in the groove of each spindle. Letting both spindles rest on the ground, she rolled a strand of one spindle the full length of her right hand over her left wrist. She repeated this several times, and then held the end of it between her teeth to keep it from unwinding while she dealt in the same manner with a strand of the other spindle. This done, she brought the two sides together, held them between an index finger and thumb, and suspended both spindles in midair. The rotating spindles twisted the two strands of yarn into one. Since she wanted tightly twirled yarn, she now rested the lower ends of the spindles on the ground, released them, and suspended them again. As they spun again, the yarn was twisted tighter. Upon examination, she found the yarn not sufficiently twirled, for she remarked, "I want to use this yarn to weave a poncho for my husband," so she twirled it a third time. She twirled the remainder of the two spindles and then wound the twirled yarn onto an empty spindle from which it was later wound into a ball. When making a ball, the spindle

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

283 is kept in upright position by holding its lower end between two toes. Children were seen winding yarn on balls in this manner.

The informant then demonstrated twirling yarn used in weaving a lupun, for which only a single strand is twirled. She unwound several feet of yarn, then rolled the upper end of the spindle between her hands, caught the end of the yarn, held it, suspended the spindle in middle, and let it twirl there. She kept an eye on the yarn and when she thought it sufficiently twirled, she stopped it by letting the lower end of the spindle touch the ground. She examined the yarn closely now, and found it sufficiently twirled. After a strand was twirled, she rolled it onto another spindle, and secured it in the groove with a slipknot.

286 Yarn, not wool, is dyed by being boiled in a decoction made, as formerly, of native plants or of earth (pl. 58, *i*); in recent years commercial dyes bought in Chilean stores have also been used. Either the yarn and the dye-producing substances are boiled together, or the dye is first made and the yarn then boiled in it. Women do the dyeing. (Pl. 58, *i*, *j*.) Yarn to be dyed is formed into skeins, a single strand's strands in length, the number of strands in a skein depending on the amount of yarn needed for the article to be woven and also on the size of the kettle in which they are to be dyed. (The informant thought that there are never more than two strands in a skein.) Near her lay five skeins, each of yo to two double-twisted strands.

Dyeing was formerly done only in pottery-made ollas; several informants still dyed black in ollas, "for black dyed in a kettle fades the next day. A woman who does not have an olla usually weaves her lupun from the wool of black sheep. A lupun must be black; no woman would wear one of any other color." Iron kettles used in cooking are the ones used in dyeing. Table 6 lists native plants from which colors were extracted by informants.

An Alapile woman spent a forenoon in the woods chopping bark off trees. "Since I want to dye yarn a dark, dark brown, I had to search for old trees. Out here in the open space, I found only young trees; their bark gives a light-brown color. But deep in the woods I found the old trees I needed." She then proceeded with the dyeing. She broke the bark into chips, put a layer of them on the bottom of the kettle, two skeins of dry yarn on the top of the chips, another layer of bark, two more skeins on top of them, and then another layer of bark. The amount of bark used is of no account; the length of boiling is significant. She filled the kettle with cold water and suspended it from the fire rack so low that it rested directly on the fire. As it boiled, she occasionally pulled several strands forward with a stick to examine

10: Hilger E-5 (1946-1952) 1957
SC4 Araucanians SC4
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Diapers consisted either of a piece of homespun cloth or of unwanted skin of a very young guanaco or lamb, with wool closely clipped. The skin was rubbed to softness first with a stone (pl. 34, *d*) kept for the purpose of softening hides of any kind, and then between the hands. When in use, the wool side was toward the child. If the diapers were of homespun cloth, the mother had either woven proper-sized ones or she had cut off pieces from worn-down homespun clothing or bed coverings. Specially made ones were woven of single-spun unwrinkled yarn; twisted yarn would have made the cloth hard. Diapers were approximately 18 inches square and were worn in shirtlike fashion, overlapping in front. An expectant mother prepared several diapers. Soiled ones were washed in water with leaves of chanar and rinsed.

The baby's first clothing was its diaper and a wraparound. If the diaper was of cloth, a soft, closely clipped skin of young guanaco or lamb was wrapped over it; if a young guanaco or lamb skin served as a diaper—which it might in very cold weather—the mother wrapped a piece of woven cloth about the skin. All was held in position by binding around the baby a woven band, generally a yard long and 4 inches wide.

By the time a child is able to speak it is expected to tell its toilet needs. "When they are able to use words they ought to be able to tell about that, too. I slapped their bare buttocks whenever they wet or soiled themselves; they were learned to tell it then."

CRADLE, TRANSPORTING BAGS, HAMMOCK

Cradleboards were of two types, both approximately 18 inches wide and 30 inches high. One type—the one described by the oldest informants—consisted of an lowered U-shaped frame made either of a bent cylindric pocket of bark, or of a bend of willows. The sides of the U were held in position by the backrest to which they were fastened. The backrest was a netting of either strips of soft hide or rope of cylindric bark, or of string path. It ended approximately 6 inches from the foot end—the bend of the U was the head end.

The second type, used commonly today, was rectangularly shaped and consisted of a backrest made of peeled split cylindric sticks. The sticks were placed alongside each other, either horizontally or vertically, and tied near the ends to two straight cylindric sticks (pl. 34, *c*, *e*). Tyings on both types of cradles were done with strands of rawhide. Hand along the spinal column of the baby—"this is exceedingly strong," Kuluyen noted. She apologized for using twine in tying the

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
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shoes are worn in summer and leather shoes in winter. (Pls. 60, 61, 66, 67, 70, 73.) Women's adornments today are earrings and finger rings. Children wear modern clothing like that of Argentine children (pls. 62, 63-66). In general they are barefoot when around home but wear shoes at school and when among non-Araucanians. 291

Clothes and other materials are washed today, as formerly, in rivers and creeks, that is, in flowing water, with crushed leaves of *chuñy* as a detergent—an occasional family today uses soap. "During the time we lived in Chile," said an informant older than 100 years, "we used bark and wood of a tree—I have forgotten its name." 276

DOMESTIC HANDICRAFTS

SPINNING AND WEAVING

Formerly, guanaco wool was spun and woven into clothing and coverings of various types. Guanacos were not sheared; the wool was collected from those killed for food. The hide was prepared for the removal of wool by rolling it up tight, with the wool inside, and letting it lie for three days, after which the wool was easily plucked off by hand. (Informant indicated having the hide on the knee and pulling off handfuls of wool at a time.) Because the wool was so short, it was spun before it was washed, to prevent loss. Today wool shorn from sheep is used; it is washed and then spun. 283

The traditional spindle—still in use today—is a round piece of wood pointed at each end (pl. 78, *1,2*). In a notch made at the upper end the spinner fastens one end of the yarn with a slipknot. Near the lower end is a whorl made of clay. A spindle I saw in use was 23 inches long; its whorl was 2 inches in diameter. The owner carded wool by hand; she pulled it well apart and then shook it vigorously to remove foreign substances; any that remained she picked out by hand. This done, she prepared to spin. She pulled the wool into elongated wads, wound one loosely around her arm, and then fastened an end of it to the end of the yarn on the spindle by rolling it between her fingers. She now rested the spindle on the ground, letting it lean against her, twisted the wad of wool that extended between it and her arm, lifted the spindle, and gave it a twist in midair. This spun the yarn. Since she wanted very finely spun yarn, she twirled the spindle three times in midair. She then opened the slipknot at the notch and wound the yarn that she had just spun onto the spindle by again twirling the spindle in midair. Girls learn to spin "when old enough to be taught how to do it" (probably at 10 years of age). A woman older

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

283 than 100 years, whom I visited, spun fine yarn. Spinning may be done while sitting down, standing, or walking.

286 The traditional loom—still in use today—is a rectangular framework of poles, usually of rauli which does not easily split. (Pl. 78, 3.) Poles are tied together, letting ends protrude, with leather ropes or thongs. Swords are usually made of wood of wild apple (manzana silvestre) or chilchilí, since neither splinters easily. Women do the weaving, but girls are taught to do so as soon as they are old enough to learn. The weaver sits with her loom slanting slightly away from her, and weaving is done upward. Both woof and warp are of the same material.

Articles woven today, for both family use and sale, are ponchos, belts, shawls, bed blankets, choapino (saddle blankets), matra (throws), saddlebags for carrying purposes, and makun (rugs). Matra and choapino are placed under saddles; they and makun are used to sit upon when resting on the ground or on low benches. Standard size for throws is 40 x 50 inches (pl. 79, 2, 3); for bed blankets, 63 x 82 (pls. 79, 1, 4; 80); for ponchos, the wearer for whom it is woven (pl. 78, 4); saddlebags, 40 to 44 inches in length and 16 to 17 inches in width, with an opening for the saddle 9 by 12 to 11 by 14 inches (pl. 78, 5).

286 531 Designs are sometimes woven into certain articles. No two designs are alike, but a similarity exists in patterns by which an experienced eye can tell that a woven article is Araucanian-made. "I saw the patterns my mother wove and remembered them. From them and others I saw I worked out my own. We carried the patterns in our mind. No woman would think of copying patterns. Every woman thinks out her own and then dyes her yarn accordingly."

In general, designs had no meaning. Two, however, were spoken of as "crawling-worms" design (pl. 79, 3) and "tail-feathers-of-a-bird" pattern (pl. 79, 2). These were considered ordinary ones, and women varied them only slightly. "We make these when we are tired; they take no thinking. Every woman knows them."

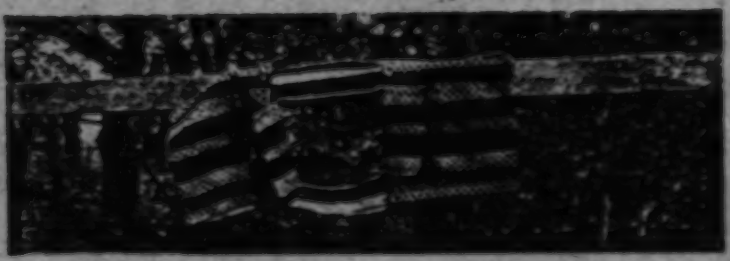
DYEING

286 386 Guanaco wool was not dyed but was bleached white for borders on shawls and stripes in ponchos. A white clay known as mallo was used; today this is used in bleaching yarn of sheep's wool. (It was used to make pottery too.) Yarn stored in it until it gives a peculiar sensation to the touch (this may be two months later) will be "whiter than white, a color known as lliu." Once so bleached, yarn will take no

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

283
286

[531]



Spinning and weaving: 1, and 2, A woman spinning into yarn the wool wound about her left arm (Mallee). 3, A woman weaving a blanket (Quinquina). 4, Kolegan wearing a poncho found in the collection of Bertha Ilg-Kennicker (San Martin de los Andes). 5, A woven saddlebag with two pockets. (Courtesy Bertha Ilg-Kennicker.)

[p. 380(B)]